1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

778 592 501 from among those who do not own a boat, to assist him in his hunt; for not all families are in possession of a skin boat. It is considered a sign of prosperity to own one. The assistants get a share of the product, but are regarded simply as laborers, who work for their master. Sometimes they will give the owner of the skin boat seal-skins to mend the boat; but these are looked upon as presents to the owner of the boat, and he may dispose of them in any manner he may see fit. The first launching of the boat in the spring, and the last beaching in the fall, when it is to be put away for the winter, are considered as family festivals among the Maritime Koryak.

Charmed forked alder-twigs called iklō′ (*sing.* i′kla) are prepared in the spring, when the skin boat is launched, and are placed in the prow of the boat (Fig. 10, *a*). They are the comrades and assistants of the skin boat, and are supposed to attract whales and other sea-animals to it. In the village of Kamenskoye the "guardians" of the whale-skin are also called iklō.[1]

[532]

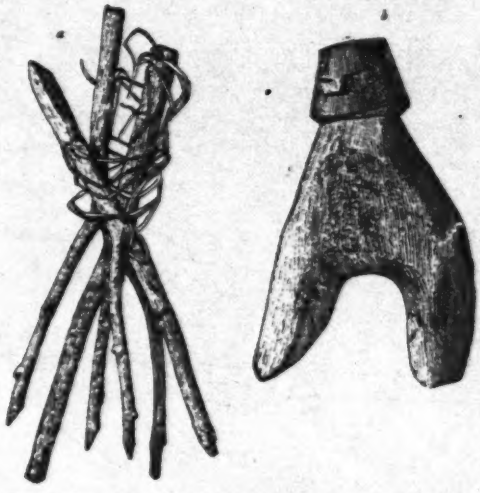

Fig. 10. Guardians of the Skin Boat. *a* ($\frac{1}{11\frac{1}{10}}$), Forked Alder-Twigs representing Guardians in Human Shape (length, 23 cm.); *b* ($\frac{1}{11\frac{1}{10}}$), Attachment to the Prow, representing the Manager of the Boat (length, 20 cm.).

On the upper end of the prow of the boat is a small forked figure, placed with legs pointing upward, over which the harpoon-thong is pulled. A face is carved on the opposite end. It is considered the manager of the skin boat. The specimen here figured (Fig. 10, *b*) was an old boat-charm which, having been worn out by use, had been replaced by a new one, and which was deposited among the other *penates* of the house.

778 ●417 342 THE LADDER. — The ladder which is used for the entrance into the winter house of the Maritime Koryak is also classed among the guardians of the house. A crudely carved human face is represented on the top of the ladder (Fig. 11). It is called Old-Woman (ı′n-pa-ña′ut). This guardian is apparently a woman. The image is also called Ye′ltitkin; that is, "the head of the ladder." The ladder is the master of the house-entrance. It is supposed not to allow any kamaks to get in. When the house is temporarily deserted, — for instance, when the people move to

[1] See p. 38.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

417 342 778

their summer dwellings, — the Maritime Koryak pray to the ladder not to let any strangers or ill-meaning people enter the house. In the fall of 1900, when I arrived at the winter village of Paren, it was deserted. The inhabitants were still in their summer houses. I wished to inspect the winter houses; but my interpreter (a Russianized Koryak) and Cossack were afraid to descend into them until I had gone in and come back unmolested. From time to time the ladder is smeared with seal-blubber and other fat.

Fig. 11. Model of a House Ladder.

411 778

Sacred Arrows. — Freqently an arrow, given as an offering after a wolf has been killed, is found among the guardians of the fireplace. Such an arrow (I°lhun) is either driven into the ground at its butt-end, or it is tied to a pointed stick, which is driven into the ground, near the hearth. One of these sacred arrows is shown in Fig. 12. I obtained it in the Talovka settlement. It was completely blackened from the soot of the hearth.

778 342 325 [411]

The Sun-Worm. — The doll shown in Fig. 13 represents a guardian of women. It is hung up in the family sleeping-tent, and protects lying-in women, and also prevents sterility. It is

Fig. 12 (1/12). Sacred Arrow. Length, 66 cm.

called The-Vivifying-One (Yeytele'ličiča°n). The women of the village of Kamenskoye, where I found this guardian, told me that a "worm" is sewed up in it. This "worm" is believed to fall down from the sky into the bag which women carry on their backs while digging roots. It then becomes the guardian of the woman into whose bag it falls. They call it Sun-Worm (Tiyk-Eli'ggi). I think this belief may be explained by the fact that in the spring caterpillars fall from the trees, and thus sometimes get into the baskets that women wear on the back while walking in the woods, picking dry branches, and digging up roots.

Fig. 13 (1/12). Woman's Guardian. Length of doll, 11 cm.

778 353

Special House-Guardians. — Some charms are called House-Kamak-Face (Yaya'-kamak-lō°), and represent special house-guardians. Two of these are represented in Fig. 14. The one marked *a* I got in the village of Kuel, and the other in the village of Paren. As the guardian of the house is regarded as the sacred board of the fire-making implements, it would seem that House-Kamak-Face is a supplementary protector of the dwelling, but not of the hearth. The guardian of the dwelling (Yaya'-Kamak-lō) is placed in the shrine (op-yan) and fed on different occasions.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

hunting for sea-mammals is at an end, then the animals would avoid that house the next summer, and the occupants would be unsuccessful in their hunt. The lower doors of the houses which are occupied only during winter are, for the same reason, not opened at all.

When the lower door is walled up, a ladder is placed vertically on the floor of the house, rising toward the side *f* (Fig. 62) of the entrance-place in the roof (see Plate xx). The ladder is made from half of a split poplar-tree. On the side where it was cleft, that is, on the back of the ladder, the wood is hollowed out like a trough, that it may be easily grasped with the hands. Instead of steps, holes are cut through at distances of from 30 cm. to 40 cm. apart. These holes are like flattened disks in form. They are large enough for the small feet of the Koryak, particularly those of the women, and children's feet would enter up to the instep; but my feet, in shaggy winter stockings and boots, could hardly get through them. On ladders with small holes I had to get up by the tips of my toes only. Once, as I remember, the fur toe of my boot slipped off the step, and I should have fallen down into the house from a height of five metres, had I not clutched the ladder with my hands, and in this manner slid down. Once my cossack, carrying in one hand a bowl of flour for dinner, was going down into the house. In changing the bowl from one hand to the other, he let go of the ladder, and, losing his balance, fell into the house flat on his back.

Occasionally a Koryak falls from the ladder; but as a rule they run up the ladder carrying heavy loads in one hand, their children on their backs, or with heavy buckets of water, or with pails filled with hot soup for the dogs. It is particularly interesting to see how skilfully they strike the holes, coming down without even looking at their feet. Children three and four years old climb up the ladder as quickly as squirrels, and slide down on their hands to save time. Such a way of sliding down is not quite safe, as I found out for myself. The ladder is planed smooth, so that the hands shall not get hurt by splinters. In course of time it becomes covered with a layer of fat mixed with soot, which makes it look as though it were covered with a dark, glossy varnish. The edges are so slippery on this account that it is quite impossible to hold fast to the ladder with the hands, particularly if they are mittened. If one foot slips out of a hole before the other has had time to get into the next, a fall is likely to follow. In such case, one should by no means let go of the ladder, or he will surely land in the house on his back.

In houses occupied all the year round the ladder is removed in summer, and put away on the floor of the house, near the wall, until the next autumn. When the ladder is put up, it is anointed with fat, and charmed, in order that it may not admit any evil spirits into the house. As we have seen before,[1] the ladder is one of the family guardians, and its top is carved in

[1] Part I, p. 43.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

342 the form of a human face. The top of the ladder rises about 1.3 metres above
417 the opening, so that it can be grasped with the hands when one begins to descend. The ladder is fastened with thongs to the entrance-hole (Fig. 62, *f*), lest it should shake or fall backward; and it is placed nearer to the left-hand corner, when facing the side *f*. This is done to prevent articles or heavy loads carried in the right hand from striking against the right side of the frame of the entrance-opening. The vertical position of the ladder is accounted for in the same way; namely, that buckets, loads, or children carried on the back may not strike the rear side of the frame of the opening. Very heavy or bulky articles are lifted up, or let down, into the house, by means of thongs.

354 The hearth usually consists of two oblong stones placed on the dirt floor
342 at a distance of about 50 cm. from each other (see Fig. 60, *F*). The fire is made of wood in the space between them. The hearth is about 50 cm. from the ladder, toward the entrance-room. Whether going in or out of the house, a person always faces the fire. The smoke escapes through the entrance-opening in the roof. Cinders and hot air also rise from the hearth, and escape along the ladder through the opening. The upper part of the ladder becomes so hot while there is a fire, that it burns the hands.

At first we had a very hard time getting down into the house while the fire was burning. As soon as we put our feet upon the ladder, the smoke blinded our eyes, and the heat nearly took away our breath; but after getting over the first trying moments, and as soon as we had descended a little, we felt relieved. The Koryak, however, do not experience any discomfort from having the opening serve the double purpose of a means of exit for people and of escape for smoke.

The arrangement for a draught is as follows. The door leading from the house to the entrance-room, even in winter, is left open, for the entrance-room serves also as a cold-storage place. Seals killed late in fall are put away there, and also blubber, berries picked for winter use, frozen fish, and other provisions. Shelves (see Fig. 61) are arranged there for this purpose. Owing to the exigencies of the climate, a part of the provisions has to be kept near at hand; for during violent winds it is difficult, especially for women, to get out to the store-houses, which are built on poles. A round opening sufficiently large for a man to get through is left on the roof of the entrance-room (see Fig. 62, *W*). This opening is called na'učăin. Women and children often get in and out of the house through this opening, in order to avoid going up and down the ladder. The men consider it incompatible with their dignity to enter the house through this opening. In olden times, men "transformed" into women (kavau[1]) used to go in and out through this opening. Provisions, dogs' harness, and other articles, are lowered down through it. Besides, it serves as a draught-hole.

[1] See Part I, p. 53.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

34.3 Fig. 1), three stakes are driven at each corner of an elongated rectangle. These stakes meet at the top, thus forming tripods. Two long cross-beams, the long sides of the platform, are placed on top of these tripods, and are supported in two or three places by additional posts. Across these long beams, and tied to them with thongs, four or five cross-pieces are laid at equal distances from one another. These are supported in the middle by posts on which rests the platform, which is made of long stakes or of split logs. The storehouse is placed in the middle of such a platform. It is in the form of a gable-roof. Two logs or rafters, the upper ends of which are so tied together as to form an acute angle, are placed three or four metres distant from two other logs tied in like manner. The two angles are connected by a ridge-pole. From the ridge down, on each side, poles are placed. All the spaces between the poles are carefully filled with hay. To give greater firmness to the sloping sides of the storehouse, heavy logs are leaned against them, reaching up to the ridge. The two ends are formed by stakes put in a somewhat slanting position. Into one of the sloping sides facing the ladder, a frame is put, in which a door swings on wooden hinges. The platform around the storehouse is fenced in. For this purpose, long stakes (four or six on each side) are driven into the ground around the longer sides of the platform. These stakes are as high as the ridge of the storehouse. To keep them from moving, they are fastened in notches in the cross-beams of the platform. Through holes in the upper part of the stakes, above the platform, rails are put, which form the fence. The part of the platform where the ladder is placed is not fenced in. The fence around the platform is for the safety of women and children. Fish, nets, skins, and other household articles, are often hung on it. The ladder for getting to the platform is like the one used for entering the house; but it is put in a slanting position, so that it is easier to get up to the platform than to get out of the house. When leaving the winter house for a summer village, or *vice versâ*, the storehouse ladder is removed and put on the platform.

417 Poles are often fastened under the platform for hanging up clothes; and during the summer rains, fish are hung there to dry.

31.1 The settlements of Maritime Koryak (nɪ'mnɪm, na'mnam, nɛ'mnɛm, or
621 ne'mnem) often consist of but one house, as the settlements on the Tɪlqai River, or those on the Poqač River, or those of the Kerek; but sometimes they form villages of considerable size. For instance, in Kamenskoye there are about thirty houses inhabited during winter. From a distance this settlement, with its storm-roofs and its many storehouses scattered on all sides, gives one the impression of a large though singular town. In the settlement Kuel there are from thirteen to fifteen inhabited houses in the summer, and seven or eight in winter. The peculiar impression made by these villages is shown in the view of Kuel given on Plate XXIII, Fig. 2.

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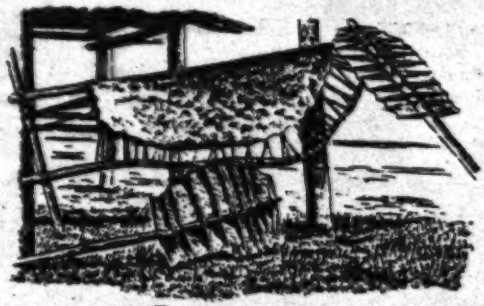

Drying skins.

342 removed, or else worn, old coverings were used. The main skeleton of the yaranga consisted of three thick poles, 3–4 meters long and inserted so as to form a large tripod. In a circle around them were set shorter vertical poles (1.5 to 2 m long) at a distance of one or two meters. These were connected at the top with horizontal beams, from which more poles ran to the top of the tripod. This frame was then covered with pelts. Light penetrated [394] into the dwelling through the smoke-opening above and through the entrance, when the skin serving as a door was thrown back.

Inside the yaranga, 3–4 canopies were attached to the horizontal beams. These canopies, made of reindeer skins, were occupied by separate families. [384] A canopy formed an enclosure of skins and was lighted by a lamp fueled with reindeer or seal fat. Inside the canopy, it was very warm, and during the day the front part was usually raised and left open.

[184] Among the Koryaks who nomadized in southern Kamchatka, yarangas usually had from 3 to 6 canopies, which were high enough to stand in without touching the ceiling. The canopies were very often cleaned and beaten out. Yarangas were built by women, and their size depended on the wealth of the inhabitants.

Most of the coastal Koryaks lived in semidugouts. The base of such a dwelling consisted of a large pit, 1–1.5 meters deep. The walls of the pit were reinforced with a paling of vertical logs, which formed an octagon. Each corner of the octagon was joined on the top, by means of a beam, with the tops of four main posts set in the center of the pit. On these beams were laid flat planks, forming the roof. The frame was covered with sod. At one side of the semidugout was a corridor, 2–3 meters long, with small doors at either end; this served as the summer entrance (or, to be more precise, [354] the spring and autumn entrance). Overhead, in the center of the roof, was a [417] square opening (0.5 × 0.5 m), which was at the same time a smoke vent, a window, and a winter entrance. Instead of a ladder, the Koryaks used a thick log, grooved to form steps. Outside on the roof, around the entrance (smoke vent), they built a funnel of poles (on the coast of Penzhina Bay), or 35 of woven twigs (on the eastern coast), to protect the entrance from snowdrifts. The funnel was supported by props. Inside the dwelling, low benches were built along three of the walls. These were covered with skins, and over them were hung sleeping canopies. A hearth was constructed at the wall on which the corridor opened. In winter, the corridor served as a storage room and a ventilator flue: there was a vent in its ceiling, and this was opened 342 when a fire was going in the hearth. A semidugout usually housed several 343 (2, 3 or more) related families (much like the reindeer-breeders' yaranga). [177] Some of them held as many as 30–40 inhabitants. When spring came, the Koryaks moved to tall huts, set on stilts. Later they began to use fabric tents.

22:Barrett-Hamilton and Jones--287 N-2 (1897) 1898 Koryak
116, 251, 342, 417

"Quite a different sort of edifice is the balagan, a thatched pyramidal hut raised to a height of 10 or 12 feet from the ground on posts and entered by a rough ladder (1) formed

1. Such ladders were found on the Kamchatka river, on the mainland, by Guillemard (see figure on p. 80 of Edition II. of the 'Cruise of the Marchesa'), as well as in such a widely different locality as Andai, in the north of New Guinea (op. cit., figure on p. 391). In the latter case they cannot have been intended to prevent the access of animals, since the native dogs are stated to be able to ascend by them. I believe I also saw the same ladders leading to balagans on the island of Hoven Saki, in the Southern Japanese archipelago, but could not be quite sure through my glasses.

of a tree-trunk placed loosely leaning against one side of the floor, and having big notches roughly hewn in it to form steps. In the centre of one side of the room thus formed was a rough and doorless entrance, covered with a skin; and below the flooring hung the dried salmon which form the winter supplies of the natives—thus safely placed out of reach of the hungry sledge-dogs."